

FX13 Hottentot FX13
Cape Hottentot

AN ACCOUNT OF THE CAPE OF GOOD HOPE

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Numerals.

Cui, one; tem, two; nona, three; acka, four; corro, five; **802** guichi, six, etc.¹¹⁾

They multiply these by the addition of others, always employing the same words, but linked to another. But if any of our countrymen understands these words when the Hottentots use them, he is certain to say that they cannot be recorded by the pen, so extraordinary is their pronunciation.

Written by

WILLIAM TEN RHYNE.

¹¹⁾ This list may be compared with the following:—

Witsen (1691) (Cape Hots.). 1. K'qui. 2. K'kam. 3. K'ouna.
4. Hacka. 5. Kro. 6. Nanni. 10. Guisai.

Kolb. (1719) (Cape Hots.). 1. G'kui. 2. K'kam. 3. K'ouna.
4. Hakka. 5. Koro. 6. Nanni. 10. Gyasi.

Hahn (1875) (Nama). 1. |kui. 2. |kam. 3. |nona. 4. haga.
5. gore. 6. |nani. 10. disi.

Meinhof (1930) (Korana). 1. |ui. 2. |am. 3. |nona. 4. haka.
5. goro. 6. |nani. 10. tjisi.

Ten Rhyne's word for "six", *guichi*, obviously should be for "ten"; otherwise his list agrees fairly well with the rest.

10: Grevenbroek F-5 (ca. 1694) 1933
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More than forty ships belonging to our Company, or of various nations, call here every year. The crews of these ships spend every year a thousand silver dollars more or less, for in looking after their health and restoring their strength and purchasing supplies they pay with lavish and extravagant hand for bread, meat, wine, beer, vegetables and other supplies and various articles of merchandise; then they set sail despoiled of their cash, leaving no regrets behind them in the colony but only the fear that they will not promptly return with as much more money to spend as the colonists could wish(?). 000

I am of opinion that the language of the natives has something in common with Hebrew, for it seems to consist of gutturals, labials, dentals, linguals and other sounds that fall with difficulty from the lips and are hard for us to pronounce. It is also probable that their language consists of various dialects and is not everywhere the same; for I have heard some who penetrated into the interior relate that they encountered races differing in speech, with whom they could have absolutely no converse except through interpreters; while to others some of their words were intelligible, and for the rest they spoke by nods and signs. H
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I have compiled a list for travellers of some essential words with their meanings, from the language of natives living some distance from this place.⁽²²⁾ It may be of some use to our explorers who wander into those parts or deliberately make their way thither. The idiom, so far as I can see, is a well-developed and rich one. E.g. *Caye mansine* means a ship. It is a compound word from *Caye*, house, and *mansine*, with the middle syllable long, which means *water*⁽²³⁾, i.e. *water-house*, not an unintelligent turn of speech for *ship*. Similar derivations and etymologies may be observed in other words. S
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Here it seems appropriate to add as an illustration the numbers from one to ten as in use both among the Magosi and here among our Africans. The difference between the two will be obvious, and we may, if you please, leave to some future Bochart⁽²⁴⁾, skilled in strange tongues, the task of tracing out their origin: H
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⁽²²⁾ In modern Xhosa, *i-Kaya*=home, domicile, and *amanzi*=water; *mansine* is probably meant to be the locative form *amanzini*.

⁽²⁴⁾ Samuël Bochart (1599-1667) was (according to a note by van Oordt in his Dutch trans. of G.) a noted Orientalist whose work on the animals of the Bible had a deep influence on Oriental linguistics. (Molsbergen, iv, 297.)

In Magostis	Mounje	unum	chlu
	Mabile (media producta)	duo	kham
	Matato (penult. longa)	tria	nhona
	Seine vel Mane	quatuor	haka
	Mesiano	quinque	kouru
	Mestandato	sex	nanni
	Nounje	septem	hunkou
	Ulnane	octo	kheysi
	Pete	novem	ghesi
	Chiumi	decem	gissi
	Chiumi mabile	viginti	khamgissi
	Chiumi matato	triginta	nhonagissi

Mea sententia nostrates hic citius expeditiusque Hottentoticam addiscent linguam, quam Barbari Belgico commodè loqui sermone scient: more proh dedecus! praepostero, cum merito Belgas non latere deberet, quam firmum sit unionis vinculum linguae commercium, illudque esse ingens adminiculum populis in officio et quiete continendis: exemplo veterum Romanorum in suis provinciis, et cum maxime Hispanorum Lusitanorumque in utraque tam orientali quam occidentali India probatissimo; sed pudet scribere nostros plurimum ad opes et luxuriam magis, quam ad commodum utilitatemque publicam spectare, qui quum merito omnes curas, vigilias cogitationesque suas in Provinciae hujus salute configerent, discerentque ab Hispanis exemplo cum Jove coloniarum fundamenta jacere, sacranti-

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 22) The Xhosa numerals are not listed in the *Stavenisse* accounts and must therefore have been derived orally from one of the survivors. Their modern forms (retaining the class prefixes as given by G.) are as follows: 1. omnye, 2. amabini, 3. amatatu, 4. ezine or amane, 5. emibiani, 6. emitandatu, 10. ishumi, 20. mashumi (a) mabini, 30. mashumi (a) matau. The words given for 7, 8, 9 do not correspond at all with the modern Xhosa forms, which are: isixenxe, isibozo and itoba respectively. (McLaren, *Kafir Grammar*, 68).

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Among the Magosi	Mounje	one	At the Cape	Chlu	H
	Mabile (the middle syllable long)	two		Kham	S 802 ●
	Matato (the penult long)	three		Nhona	
	Seine or mane	four		haka	
	Meslano	five		kouru	
	Mestandato	six		nanni	
	Nounje	seven		hunkou	
	Ulnane	eight		kheysi	
	Pete	nine		ghesi	
	Chiumi	ten		gissi	
	Chiumi mabile	twenty		khamgissi	
	Chiumi matato	thirty		nhonagissi ^{ss}	

In my opinion the Dutch here will more quickly and expeditiously learn the language of the Hottentots, than the natives will acquire a good speaking knowledge of Dutch. This, alas, is the reverse of what ought to obtain. The Dutch ought to be aware how firm a bond of union a common language is, and how powerful a means it is of keeping peoples loyal and peaceful. We have the authoritative precedent of the ancient Romans, and more especially of the Spaniards and Portuguese in the Indies, east and west. But, I am ashamed to say, our countrymen for the most part pay more heed to gain-getting and soft living than to the public advantage and good. They ought to devote all their cares, all their thoughts, all their working hours to the well-being of this province; from the example of the Spaniards, who in such circumstances dedicate a church to Omnipotent God and know that all

The Hottentot numerals correspond fairly closely to the modern Nama and Korana forms, except that, as usual, the clicks have not been indicated. The modern Korana numerals, as recorded by Meinhof, are as follows: 1. /ui, 2. /am, 3. /noma, 4. haka, 5. goro, 6. /nani, 7. ha-kx'u, 8. //xaisi, 9. guesi, 10. tjisi, 20. /am tjisi, 30. /noma tjisi. (Der Koranadialekt, 41.)

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193viduals of the same tribe do not form a plural at all from the same word, where another individual would do so. There is also a goodly number of substantives, which are not used in the plural, because they are of a collective nature. A dual exists only for the first personal pronoun.

802 As regards the numerals, it seems that the Bushmen languages have not developed them beyond *two*; some travellers speak of *three*; but this is evidently derived from the Khoikhoi word *!nora* or *!nona* for *those*.

The *!Ai*-Bushmen, however, who inhabit the North Western Kalihari in the neighbourhood of *Kaitsuā*, (west from Lake Ngami or *N!lgami*) count up to twenty, and for the sake of completeness I give these numerals here, as I have written them down from the mouth of three individuals of the *!Ai* tribe.

	<i>!Ai-Bushman.</i>	<i>Khoikhoi.</i>
One	<i>!guii</i>	<i>!gui</i>
Two	<i>!gam</i>	<i>!gam</i>
Three	<i>!nona</i>	<i>!nona</i>
Four	<i>geië</i>	<i>haga</i>
Five	<i>!guim tsoum</i> (i.e., one hand)	<i>gore</i>
Six	<i>!guisa</i>	<i>!nani</i>
Seven	<i>!gamana</i>	<i>hū (hūgu)</i>
Eight	<i>!nonadi</i>	<i>!khaisa</i>
Nine	<i>!uitai !gam</i>	<i>khoisi</i>
Ten	<i>!yaiiko</i>	<i>disi</i>
Eleven	<i>tamkhumtsū</i>	<i>disi !gui !kha</i>
Twelve	<i>!gamané</i>	<i>" !gam "</i>
Thirteen	<i>!nonané</i>	<i>" !nona "</i>
Fourteen	<i>!kheisa</i>	<i>" haga "</i>
Fifteen	<i>tsūba !yāe</i>	<i>&c. &c.</i>
Sixteen	<i>!gui naha !gana</i>	
Seventeen	<i>!gam naha !gana</i>	
Eighteen	<i>!nona naha !gana</i>	
Nineteen	<i>!gamsaragāsara</i>	
Twenty	<i>tsutsarukēhā</i>	

I was so struck with the novelty of this discovery, in finding a Bushman tribe which could count beyond three, that I repeatedly cross-examined those individuals separately. I however still maintain the suspicion that this system of numerals is not genuine Bushman counting, but that we have to ascribe it to the influence of the neighbouring Bakoba tribes of the Touga River, or to the influence of the Mashona of the Lake n||Gami, who often used to extend their hunting expeditions westward as far as Kaftses (Ghanze of Galton) and even to the jungles of |Khunobis (Tunobis of Galton and Anderson).

A remarkable feature of the Khoikhoi language is the decimal system of counting; a system not adopted from the Europeans, but which was established long before the Khoikhoi or Nomadic Hottentot branch split into tribes, and spread over the various parts of South Africa, as will be seen from the following schedule taken from various authors who lived and travelled among the different Khoikhoi tribes at different times:—

<i>Witsen. Cape.</i>	<i>Leibniz. Collect.</i>	<i>Valentyn. Cape.</i>
1691.	1717.	1705.
I. K'qui	—	kchui
II. K'kam	t?amma	k-ham
III. K'ouna	houna	n hona
IV. Hacka	haka	hoka
V. Kro	koro	kourou
VI. Nanni	nani	nanni
VII. Honcko	honko	honku
VIII. K'hyasi	k?heisse	kheyasi
IX. K'geessi	guissi	ghesi
X. Guissi	gissi	gissi
<i>Kölb. Cape.</i>	<i>Barrow. Eastern.</i>	<i>Liechtenstein. Kora.</i>
1719.	1797.	1805.
I. G'kui	quai	t'koei
II. K'kam	kam	t'kam
III. K'ouna	gon	t'norra

<i>Kolb. Cape.</i>	<i>Barrow. Eastern.</i>	<i>Liechtenstein. Kora.</i>
1719.	1797.	1805.
IV. Hakka	haka	hakka
V. Koro	gose	kurruh
VI. Nanni	—	t'nani
VII. Honko	—	honko
VIII. Khyssi	—	t'kaisee
IX. K'hessi	—	t'goissee
X. Gyssi	—	diissi

<i>Schmelen.</i>	<i>Alexander.</i>	<i>Knudsen.</i>
<i>North-west Colony.</i>	<i>Great</i>	<i>Great</i>
<i>Namaqualand.</i>	<i>Namaqualand.</i>	<i>Namaqualand.</i>
1814.	1834.	1842.
I. Goei	'kooe	'gui
II. Kam	'tain	'gam
III. Nona	'oona	'nona
IV. Haka	haka	haka
V. Kore	kore	gore
VI. Nanni	'nanee	"nani
VII. Ha	hoo	*hu
VIII. 'Kysa	'keisa	'khaise
IX. Ko'isi	koësé	khoise
X. Disi	deesee	disi

<i>Vollmer.</i>	<i>Tindall.</i>	<i>Th. Hahn.</i>
<i>Great Namaqualand.</i>	<i>N.E. Namaqualand.</i>	<i>Cape Town.</i>
<i>Red Nation.</i>	<i>Wesley Vale.</i>	<i> Kora Captive</i>
1856.	1852.	1871.
I. Gui	ckui	lgui
II. Gam	ckam	lgama
III. †Nona	qnona	lnona
IV. Haga	haka	haka
V. Goro	kore	kore
VI. †Nani	qnani	lnani
VII. Ha	hu	hongu
VIII. Khaisa	xkhaisi	khaisa
XI. Khoisi	goisi	kxhoisi
X. Disi	disi	dyisi

Th. Hahn.
Oudtshoorn, E. Prov.

1871.

- I. |Kui
- II. |Kam
- III. |Nona
- IV. Haka
- V. Koro
- VI. |Nani
- VII. Hūgu
- VIII. ||Khaisi
- IX. Khoisi
- X. Disi

Th. Hahn. Bergdamara,
North Namaqualand.

1875.

- |kui
- |kam
- |nona
- haga
- gore
- |nani
- hū
- ||khaisa
- khoise
- disi

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A †Nuwi-Namaqua from the Kaokoveldt counted in the same way as the Great Namaquas.

This much we know of the time when the numerals ⁸⁰²were formed, that it must have followed the period when ¹⁹⁷the Khoikhoi family had left the isolating stage, and their language availed itself of the aid of pronominal elements in order to form derivatives |Gui, |ga-m, |no-na, ha-ga, go-re, |na-ni, hū-gu or hu-ni-gu, ||khai-si, khoi-si, di-si, all have the derivative-pronominal-suffixes, i, m, na, ni, gu, ga, re, si. We also know that the Khoikhoi could not have invented the numerals before their domestic and social condition made counting and taxing necessary. As long as they were hunters, there was nothing worth counting, but when they had taken to breeding cattle and sheep, they had to count (|gōa) their flocks, and the richest man was the most honoured man. Hence it is that |gōa, to count, is also used in the meaning, to honour, to respect, and |gōab means not only the number, but also the honour, the respect, the regard. " |Gōahe tamata hā," will a Khoikhoi indignantly say, "I am not counted," that is, "I am not looked at," if he thinks that he is unfairly treated.

The meanings of some of these numerals are very ⁸⁰²clear. |Gui, one, is the single, the lonely one. For ¹⁹⁶

● 902 instance, to know whether a man is by himself, one would
196 ask, |Guriseb hā? Is he alone?

|Gam, two, I derive from the root |ka, |kha, |ga, or |ya, which is originally a post-position, meaning *with*, "*added*," "*contributed*," in connection with.

|Nona, three, comes from |no-na-s or |no-ma-s, the root, the radiz of a tree. In every plant the central root is the radical and strongest root. The same, the middle finger of every hand being the *root finger*, it is obvious that this finger should have provided the name for the number *three*, because the natives count with the aid of the fingers; and whether they commence with the thumb or with the little finger, the central or middle finger always will turn out to be the *third* finger, and thus this finger became the symbol of the abstract number *three*.

Haga, four, I cannot venture to explain.

More interesting again is the derivation of *gore*, *five*, which means nothing else than the palm of the hand. The word *goreb*, for palm of the hand, is antiquated but still in use. I once told a girl to take a dish of food to her mother in return for milk which I had received, and told her to be careful and not to break the dish. She answered, "*Goreb* |na ta ni tani" (I will carry it in the [482] palm of my hand). This is the way in which the Khoikhoi girls always carry their milk-vessels. "*Goreb* is also the *Euphorbia candelabra*, and shows at the distance the profile or appearance of a vertically stretched arm with the open hand. It is certain that both the 902 number *gore* and the *gore-tree* have derived the name 196 137 from *goreb* (also *koreb*), the open hand. It is also 103 certain that the number *gore* and the tree *kore* both are of the same age. The bark of this *gore-tree* has served [314] from the earliest times as the chief material for the manufacturing of the quiver. Places have received their names from the abundance of these trees. There is a *Koreyas* in the North-western Cape Colony; a |Kora told me that he was born at *Koreyas* in the Free State;

another Korexas is in the |Gami-|nus territory in 302
 Southern Namaqualand, and another Korexas in the North-196
 western Kalihari, between Gobabis and Ghanza. It is 137
 well known that the Euphorbia candelabra shows the most 103
 beautiful and gigantic forms in the Khalamba Mountains
 and in Sekukuni's country and the Hoogevelde (High-
 lands) of the Eastern Transvaal. From this we may
 conclude, as the *gore*-tree does not grow in flats, but
 is, in very few exceptions, almost entirely confined to
 mountainous territories, that the Khoikhoi before they
 separated lived in a mountainous country. This circum-
 stance allows us to account for the higher development
 which they received before their cousins, the Bushmen.
 It also points out to us the primordial "fatherland" of the
 Khoikhoi.

We come now to the number |nani, six, where I am 302
 not able to give a satisfactory explanation. 196

Hu or *hagu* (originally *hunigu*) mean the "mixed
 ones," the "amalgamated ones," from *huni*, to stir, to
 amalgamate. For instance, if milk is thrown into coffee,
 a man says, "Hunire eibe ots ni lgaise a" "Stir at first"
 (that is, mix the coffee with the milk), "and you will drink
 nicely." Whether here the seven colours of the rain-
 bow gradually flowing into one another originated the
 idea of the number seven I cannot tell, but I think it
 possible.

||*Khaisi* or ||*khaisa*, eight, is very clear from the root
 ||*khai*, to turn; thus ||*khaisi* means "turning number"—i.e.,
 four is turning back again.

Khoisi, nine, is not intelligible. All I can say is, that
 it has with *khoub*, man, the root *khoi* in common.

Disi, ten, from *di*, to do, would give us the meaning
 "done," "finished." And the Khoikhoi now continued
 eleven, *disi-|gui-|kha*; twelve, *disi-|gam-|kha*—that is,
 ten-one-with, ten-two-with, &c. &c., or simply with
 striking off *disi*, ten, *lgam-|kha*, two-with, and so forth.
 Twenty is *lgam disi*, two tens; thirty is *!nons disi*, three

196 tens, &c. Hundred, disi disi, ten tens, or gei disi, great
196 ten. For thousand, loa gei disi, full-great-ten, is now
in use, but I am not in the position to decide whether
it is of very recent date or not.

196 If we had nothing else but these numerals, it would be
174 enough to excite our admiration for the intellectual achievements
of the pre-historic Khoikhoi. These numerals are
the oldest records of philosophical thinking among the Red-
men, and rank their inventors with the ancestors of our
own Aryan race *as far as mental power is concerned*. But
fortunately there are some more fragments and relics
which open to us a clear view into the social, domestic,
and religious daily life of the primitive Khoikhoi. He
was a Nomad, and possessed large herds of cattle and
sheep. The cattle (*gomán*) and sheep (*gūn*) were his
riches (*χūn*). A rich man (*gon-aob*) was a fat man; he
could afford to be fat (*goua*), he could anoint himself
with fat (*goub*). Therefore the word *gon-aob*, *fat-man*, is
identical with *khā-aob*, *rich-man*, and both have now
become the words by which rulers, kings, chiefs, masters,
and lords are addressed; *gon-aob*, or *gao-aub*, being
generally used for chief or king, and *khū-aob* for master
or lord, sometimes simply *khūb*, in which form it is
also used for the "Lord in heaven."

Naturally the richest man had the largest family, he
could afford to buy wives as many as he liked; to love,
to court, is *lla*, originally *llama*, which fuller form is
still in use for *to buy*, *to barter*. This shows that the
Khoikhoi bought their wives, and there must have been
a remembrance of that custom still, when they first came
in contact with the black Bantu races; for the Zulus
have the same word *llama* for marrying—viz., buying a
wife, a word which, from its click, shows the Khoikhoi
origin.

It is now clear that the richest man became the most
influential man, and gradually rose to the station of a
chief. He could buy as many wives as he liked, and thus